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The World's Supreme Need



HE world's supreme need today in its desperate plight is Jesus Christ as the foundation of its collective life.

Jesus Christ is the foundation of individual life. Everyone who believes in Christianity accepts this, but many who believe in Him as the only true foundation on which to build individual lives do not believe in Him as the foundation of the collective life of humanity. Yet in the purpose and plan of God for the world, He is as truly the foundation on which to build the social, the economic, the national and international life of the world, as He is the foundation on which to build its individual life.

So the Scriptures teach. No proof is needed that they proclaim him as the foundation for individual life but they as truly teach He is the foundation of the collective life. To the political and religious leaders of His own nation Jesus said, "Did ye never read the Scriptures, the stone which the builders rejected the same has become the headstone of the corner?" The builders, were these leaders of His own people. The building, not merely their own lives but also and especially the life of their nation—its individual, social, economic, political and religious life; and the stone, Christ Himself, who was to be the chief corner stone, the foundation on which to build the entire structure. But those to whom Christ spake would not build their collective life on Him and consequently their nation went down.

Christ—Foundation of Total Life

Just as truly Jesus Christ is the chief corner stone on which the life of all peoples, all nations is to be built—their individual life, and their collective, institutional life. But the builders of His own

nation were not the only ones to reject Him. The builders of other races, other nations, and civilizations have likewise rejected Him.

Pointing to the conditions that prevail in that part of the world where for centuries Christianity has been the dominant religion, there are people who are saying Christianity has failed. Look, they say, at America, at its economic plight, its unemployment, its liquor traffic, its lawlessness and crime. Look at Europe where for many centuries Christianity has been the dominant religion, with its Communism, Fascism, totalitarianism, its strife and warfare. Look at the great World War waged not in heathendom but in Christendom, and in which the participating nations were not the heathen nations but the so-called Christian nations. Does not this prove that Christ and Christianity have failed?

The Builders' Failure

The answer is that not Christ, nor Christianity has failed, but that the builders have failed. The builders of our Twentieth Century civilization like the Jews of old have rejected Christ. They have not built upon Him as the foundation. They have said He isn't practical. Our economic experts have said it isn't practical to build an economic order on Christ's principles of justice and cooperation and brotherhood. Our political experts have said you can't build the life of a nation on Jesus Christ as its foundation. It isn't practical to build the political order of life by the principles of Christ's Kingdom. So the builders of our civilization have builded without Him and the result is the crumbling of the very foundations of civilization today. Christ hasn't failed. The builders haven't given Him a chance. Oh, yes, they have been

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What Jesus Came To The World To Do

(By The Editor)

A question of profound importance to the Christian church, particularly to her leaders, in the present world situation is, "What did Jesus Christ come down to this earth to do?"

Did He come only to get passengers off the world ship into the lifeboats before the ship goes down; or, did He come as well to put the world ship in charge of a crew who will take their orders from the Captain of the world's salvation, direct the entire life of the ship according to the will of God and thus save the ship itself?

Did He come only to save individuals, to regenerate individual hearts, rebuild individual lives and get them ready for a better life beyond; or, did He come as well to save the world in the totality of its life, to regenerate and rebuild human society in its institutional life, so that one day the will of God shall be done on this earth even as it is now done in heaven?

It is the purpose of this article to show that He came to do this larger thing. Scripture abundantly proves that He came to make Christian both the individual and corporate life of the world. The limitations of this article permit us to draw only upon the teachings of Jesus concerning His mission.

Jesus' Conception of His Mission

1. It was Jesus' conception of His mission that He came to establish the Kingdom of God on this earth. That about which he spoke first, last, and always was the Kingdom of God. While He spoke of His church only two or three times He spoke of the Kingdom more than one hundred times.

He began His ministry with a call "Repent for the Kingdom of heaven is at hand." But He gave no definition of this Kingdom for the reason that this was a term with which the Jews were perfectly familiar. This Kingdom had been unfolded to them in their own Scriptures. Throughout their history they had been taught of a Messiah who was to come. He was to be a King and was coming to establish a Kingdom. This Kingdom was to be on this earth. It was to be a Kingdom of righteousness. It was to begin with the Jews and to extend until it became a universal Kingdom.

The Jews never thought of religion as that which concerned only the individual in his relation to God.

With them religion was to find its expression in this Messianic Kingdom which would radically change not only individual life but the social, economic and political life of the nation as well.

Now when Jesus began His ministry He said to these Jews, "This Kingdom foretold in your Scriptures and to whose coming you have long looked forward is here." True, He had a higher conception of the character of His Kingdom than these Jews, and His methods of setting it up differed from theirs. These misconceptions he corrected, but the Kingdom conception of His mission He accepted and proclaimed.

Jesus' Program in Detail

2. In further proof that Jesus came to fulfill this larger mission we cite that remarkable Messianic passage of Scripture found in Luke 4: 18, 19:

"The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind, To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord."

Near the beginning of His ministry Jesus entered the synagogue at Nazareth and took part in the service of worship. From Isaiah the sixty-first chapter He read that great Messianic prophecy quoted above. "This day," He said, "is this Scripture fulfilled in your ears"; that is, I am the Christ here spoken of and this is what I came to the world to do. This Scripture and Christ's exposition of it is of great importance because here, for the first time, Christ sets forth in detail His program. Here for the first time He gave content and meaning to that Kingdom which He came to establish. We submit that a study of His program as here set forth will prove beyond doubt that Jesus came to the world to change not only individual lives but also the spirit, the standards and structure of human society. We submit E. Stanley Jones' outline of Jesus' mission based upon this Scripture.

1. We have here as the first item in Christ's program good news to the poor—the economically disinherited.

2. Release to the captives—the

socially and politically disinherited.

3. Opening the eyes of the blind—the physically disinherited.

4. Setting at liberty the bruised—the morally and spiritually disinherited.

5. The Lord's year of Jubilee—a new beginning on a world scale.

It is evident that each of these items relates to changes which His coming Kingdom would bring about in the economic, social and political relations of human society as well as in the relations of individuals to God and other individuals. Space will permit of brief reference to only two of these items.

a. "Good news to the poor." Jesus did not have reference, as some say, to the spiritually poor, but to those who had little or none of this world's goods. And the good news to them was not that they should bear their poverty patiently because there was a rich inheritance awaiting them in the next world, but that Jesus Christ would set in operation in this world forces which would abolish poverty and thus these poor would come into possession of a fair share of the comforts of life in this world.

b. "To proclaim the acceptable year of the Lord." The reference is to the year of Jubilee which was observed every fiftieth year in Israel. In that year all slaves were freed, all land which had gotten away from the family which originally possessed it was turned back to that family. In other words, the inequalities and injustices that had sprung up in the life of the nation within the past fifty years were to be done away with, and there was to be a new beginning on a more equitable scale in the relation of person to person and in the relation of persons to property. Christ said He came to proclaim the year of Jubilee for all lands—to make a new beginning on a more just and equitable basis for the life of the world.

Jesus' Program in Relation to National Life

3. We pass over many messages of Jesus which teach this same truth—over the Sermon on the Mount, Christ's inaugural address regarding His Kingdom which everyone admits has its social applications—to a message which He spoke near the close of His ministry. He is at Jerusalem. It is the passion week. He is confronted by the Scribes and Pharisees and the rulers—by the

political and religious leaders of His nation. To them He spoke the parable of the wicked husbandmen, found in Matthew 21:33-43. In the parable the vineyard is the people and nation of Israel. The husbandmen, these leaders of the nation to whom Jesus addressed the parable. The owner is God. The servants whom He sent to the husbandmen to gather the fruits were the Old Testament prophets, Isaiah, Jeremiah and the rest. The "son" whom the owner sent last of all was Christ of whom, according to the parable, the husbandmen said, "This is the heir, let us kill him."

Turning on these leaders who were about to crucify Him, Jesus said, "What will the Lord of the vineyard do to these husbandmen when He comes?" They answered—"He will miserably destroy these wicked men and let out his vineyard to other husbandmen." Jesus said to them, "Did ye never read in the Scriptures:

The stone which the builders rejected,

The same was made the head of the corner;

This was from the Lord,
And it is marvellous in our eyes?

"Therefore I say unto you, The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."

What is the meaning of this? That Jesus offered Himself, pressed Himself upon these leaders of His own nation, urging them to accept Him not only in their individual lives but on behalf of their nation, to build the total life of the nation upon Him, to build their social, their economic and political life according to His principles, so that the entire life of the nation would be an expression of His Kingdom. But they rejected his pleas. Therefore, he said to them, I will withdraw the offer. I will take the Kingdom of God away from you and give it to "a nation" that will accept me and embody my Kingdom in its total life.

Kingdom Conception Important

Thus in the two passages we have cited, one at the beginning the other near the close of His ministry, and in many other messages Jesus has made it clear beyond all point of doubt that He came to this earth not only to save men but to save the world in the totality of its life.

In the face of conditions that obtain throughout the world today it is of the utmost importance that the church, particularly her leaders, shall come to understand and have

an abiding conviction in this larger, Kingdom conception of Christ's mission to the world, that He came to regenerate and reconstruct human society in its institutional life, as well as men in their individual lives.

For the church will never undertake to do for humanity more than she believes Christ came to do for humanity. If she believes that He came only to save individuals she will confine her efforts to this task, but if she believes in her heart of hearts that He came to redeem the world and to set up the Kingdom of God on this earth, she will then undertake to accomplish all that lies within the circle of this larger purpose.

And we submit that nothing short of this larger undertaking, the setting up of God's Kingdom of righteousness and brotherhood on this earth, is sufficient to meet the needs of the world as it exists today.

THE WORLD'S SUPREME NEED

(Continued from page 1)

ready to use Him for decorations to make the building religiously respectable, but they have not put Him into the foundation and built Him into the structure of our civilization. What we are witnessing in Europe and America today is the result of leaving Him out.

Nor are the secular builders alone responsible for this failure. The sacred builders must share in this responsibility. For while they have proclaimed Christ as the foundation of individual life and labored faithfully to have men build their individual lives according to the principles of His Kingdom, in large measure they have failed to proclaim Christ as the foundation of the collective life and to bring the power of Christ and the principles of His Kingdom to bear upon the social and the economic order, upon the national and international life of the world. For the most part they, too, have rejected Christ as the chief cornerstone of the collective life. They have entered into a compromise with the world in which they have said, we will confine ourselves to saving the souls of men and turn over the economic and the political life to the forces of the world to direct. They have diligently taught and applied the ethics of Jesus to individual life and for the most part have stopped there. They have walled up Jesus and confined Him to the personal realm. They have not diligently taught and applied

His ethics to the collective life and so the ethics of the world, the pagan ethics of selfishness, greed, of might makes right, have dominated in this realm. Unconsciously, but nevertheless truly, they have said to the devil, let us alone in our work of Christianizing individuals and directing the life of the church and we won't disturb you over much in your lordship of the economic and political realms, and especially in the international realm of the world's life. This is why Christendom is in such a plight today.

In Jesus Christ, in him alone is the world's hope today. In him and in him only can the world's need be met. But that this need may be met this larger Christ with his larger mission must be made known and pressed upon the world. The full power of Christ and of His Gospel will never be brought to bear upon the world so long as He is proclaimed only as the Saviour and Lord of the individual life. The world's supreme need today is to proclaim Him as the Christ of the collective life, the Christ of the total order of the world's life, and to apply the principles of His Kingdom to the collective life of mankind.

The time is opportune for proclaiming this larger Christ and this larger Gospel for in their despair even the secular builders who have so miserably failed and who today are acknowledging their failure are turning to Jesus Christ as the only hope of saving civilization. Jesus Christ is today emerging as the only solid foundation on which to build civilization. Rightly interpreted, the world demand means that Christ must become the cornerstone in the structure of the collective life of the world, and the sacred builders too are coming into a realization of the same truth. They too are confessing their failure. With their backs to the wall there has come to them a realization that there is a much greater Christ and a much greater Gospel than they have been proclaiming. They too are saying that Jesus Christ is the Savior and Lord of every realm of the world's life and that it is their duty and privilege to proclaim Him as such.

"The Stone which the builders rejected, the same is become the headstone of the corner." This is prophecy but it is prophecy certain to be fulfilled. Therefore let everyone who believes Christ is the Foundation of the total life of humanity, proclaim it as never before.

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THE LORDSHIP OF CHRIST

The Christian Statesman has always stressed the Lordship of Christ over every realm of the World's life, believing this to be a truth which needs to be given special emphasis. It therefore rejoices in the topic selected by the Federal Council of Churches of Christ in America for prayer and discussion for the entire Week of Prayer,—“An Acknowledgment of the Lordship of Christ”. For the several days the topics are, An Acknowledgment of the Lordship of Christ over individual Life, the Home, the Church, the School, Secular Life, Community Life, and over the Nations. Centering the thought and prayers of the entire Christian Church on this great theme, throughout the Week of Prayer, will certainly give it a new emphasis, and should result in great good.

THE SUNDAY MOVIE ISSUE

There will doubtless be many Local Option Contests on the Sunday Movie issue in Pennsylvania in 1940. This issue was voted on in 1935 in 325 of the municipalities of the State. Under the law, the issue can be brought up by petition and voted on again in these 325 municipalities in November, 1940. In all probability the Sunday Movie interests will bring it up again in many of the 159 places where the vote was against Sunday movies, and those opposed can see that the issue is put on the ballot in the 166 municipalities where the vote was for Sunday movies. Of course the Sunday Movie interests can petition for a vote where the issue has not been voted on at all and where under the Law Sunday Movies are under the ban.

The time to prepare for this vote

is now, not a few weeks before the election.

The best preparation is the carrying forward of an educational program on behalf of the Sabbath in the Bible Classes and Churches of the Community, with particular reference to the Sunday movie issue. The National Reform Association has literature suitable for use in such campaigns and will be glad to communicate with community leaders regarding this literature and plans for educational campaigns.

PRESIDENT'S WESTERN TRIP

Dr. Martin, President of the National Reform Association, recently spent seven weeks in the West, in the interest of the National Reform Cause. Excepting a few days, the seven weeks were spent in Colorado, Washington, California and Kansas. Although the trip was undertaken partly in the hope of getting some rest, Dr. Martin spoke forty-six times; in Colorado, seven times, Washington, seven times; California, seventeen times, and in Kansas twelve times, and once in each of the following States, Oregon, Iowa and Indiana. These addresses were made in individual churches, at union church services, before Ministerial Associations, County Sabbath School Conventions, W. C. T. U. Conventions, and one on the radio in Denver, Colorado.

Among the above were addresses before the following State W.C.T.U. Conventions—Colorado, Western Washington, Northern California and Southern California; a union service of the Reformed Presbyterian and four United Presbyterian churches of Seattle, Washington. Among the subjects discussed were the Christian Sabbath, the Liquor Situation, the Anti-Liquor Advertising Crusade, the International Situation, and What Jesus Came to the Earth To Do. At every place there was a vital interest in these messages and in the National Reform Cause.

LET US STOP FIGHTING CHINA

No less an authority than Admiral Harry Yarnall, long in command of the United States Asiatic fleet, recently declared that the total casualties in the China-Japanese war in the two and a half years since Japan attacked China, far exceed the total casualties of the World War. He further declared that besides the vast number of Chinese killed in this war, 40,000,000 Chinese have

been driven from their homes to wander and starve.

Within a few days we heard Dr. Walter Judd, returned missionary from China, speak on the ruthlessness and savagery of the Japanese in waging this unprovoked war of aggression on China. It is not a war waged primarily against the armed forces of China, but against its civilian population, to terrorize the whole people and break down their morale. Deliberately and continuously they reign down bombs upon defenseless cities, upon the slum districts, and upon defenseless women and children. On the orders of the high command of the Japanese Army, Japanese soldiers outrage the women of China in the presence of the members of their families—a policy deliberately adopted to strike a nation built upon the family at its most vulnerable point.

Do the American people realize the magnitude and utterly brutal character of this war? The above facts should be of profound concern to us Americans, for we are Japan's ally in this ungodly war against China. We are not sending our soldiers into China to fight side by side with Japanese soldiers, but we are doing what is of far greater assistance to Japan in winning this war, we are furnishing her war materials which she is using in this war against China, and without which she could not long carry on the war. Dr. Judd states that Japan has only 2 of 26 materials she must have to carry on the war—the rest she must obtain from other nations; that in 1937, the United States furnished 54% of her war supplies; in 1938, 56% and now since Great Britain and France are at war, we furnish from 80% to 90% of these war materials. If the United States would at once and completely shut off all supplies of arms, ammunitions, machinery, scrap iron, oil, and war supplies of every kind to Japan, she would soon have to stop fighting China.

Has America lost all conscience? All sense of responsibility to God and humanity? If we cannot send our soldiers and warships to fight for China, in God's name, let us stop fighting for Japan. Even our isolationists and neutralists who have been howling their heads off about keeping America out of war ought to be willing to roll up their sleeves and help pull us out of this war against China. The sentiment of our country is almost 100% for China and against Japan in this war. But it is going to take more than sentiment to get us out of it. To be

effective this sentiment must be expressed to our public officials at Washington. The trade treaty between United States and Japan expires January 26th of this coming year. Hundreds of thousands of personal letters should be sent to Washington, to President Roosevelt, to Secretary of State, Cordell Hull, and to our Senators and Representatives in the lower house of Congress urging them not to renew this treaty, because Japan has violated her solemn treaty obligations with the United States and other nations to respect the territorial integrity and the political and administrative independence of China; and insisting on the passage of legislation to put an embargo on all war materials to Japan.

We would be ready to go farther and cut off diplomatic trade relations with Japan on the ground that she has become a highway robber and murderer on a colossal scale. It may not be necessary to go this far but in any case let every American citizen let our Washington officials know that this furnishing of war materials by our country to Japan must stop. A personal letter is the most effective way of expressing your sentiments to Washington. It is the letter of the common, every day citizen that counts. Let every reader of *The Christian Statesman* write and do it now.

In addition, stop buying Japanese products and thus helping to furnish Japan with the money with which to carry on this war.

THE UNITED STATES AND THE PEACE

There is a strong public opinion in this country against the United States becoming involved in the wars now raging in Europe and in Asia, and a divided opinion on the question of America throwing her full weight, short of actual war, into the conflict on the side of the Allies as against Germany and Russia, and on the side of China as against Japan. But there should be no difference of opinion on our getting in, with our full weight, on the peace which sooner or later must follow the war.

We are a people who love peace. Our nation is at least one of the most powerful, if not the most powerful nation in the World in our resources and in its influence on the world. The greater our power, the greater our responsibilities for peace. No nation, therefore, should exert as great an influence as our

own in the formulation of the basis and terms of the peace to follow the war. Our nation, as well as the belligerent nations, and the other nations of Europe and Asia not involved in the war will be profoundly effected for generations by the character of the peace that follows the war. We therefore suggest that the best thought of our people should now be given to how America can meet her responsibilities in the peace. To our mind there are a number of things she must do among which are the following:

First, she must renounce the isolation policy advocated by so many of our people, among whom are some of our leading statesmen. At this stage of the world's history isolation is impossible. The United States is part of the World, bound to it by innumerable ties. This is so evident that only those who are blind fail to see it. Isolation is as unrighteous and ignoble as it is impossible. So long as America follows this policy she will be unable to meet her responsibilities in formulating a world peace.

Second, she must renounce her neutrality policy. This too is impossible, and it also is unworthy of a great nation like ours. In the presence of such gigantic moral wrongs as are being perpetrated in the world today by Japan's ruthless and utterly unjustifiable war against China, and by Germany's and Russia's war against Britain and France, neutrality on the part of a great nation like ours is an unrighteous and unworthy thing. It is a national renunciation of responsibility for justice, law and order among the nations of the earth. By this policy we are encouraging the aggressor nations to pounce upon weaker and defenseless nations by saying to them, "You can count on the United States not interfering so long as you keep out of our backyard."

Our Senators and Congressmen at Washington, who advocate this policy, have not given birth to one constructive idea for peace in the last twenty years. This policy is getting the world farther away from peace. If America is to meet her responsibilities in the coming peace let her renounce neutrality and take her stand for righteousness and justice in the great moral conflicts that are now taking place in the world.

Third, Let her not only join with other nations but take the lead in the setting up of an international political machinery, either re-establishing the League of Nations or

setting up something of a similar character, possibly a union of the Democracies of the World, as suggested in Dr. Street's book, "Union Now", through which the nations can adjust their disputes by peaceable means.

We will have to provide a substitute for war before we can end war. War is not an end in itself, it is only a means to an end. It is an instrument, a weapon, which nations resort to to settle their controversies. They always have had and always will have their controversies and we must provide another instrument to which they can resort to settle their difficulties before we can rid the world of war. Until an international political machinery, such as referred to above, is set up all our efforts to end war will fail.

In our judgment the United States has a large share of responsibility for the present world situation. She entered the World War to end war and make the world safe for Democracy, but when the war was over she ran away from the peace. She refused to join with the other nations in the League of Nations set up to provide a peaceable method to settle international disputes and provide national security. Had she entered into the League of Nations and exerted the full weight of her influence in the League on behalf of international justice, in eliminating the harshness of the Versailles Treaty, and in repressing aggressor nations, it is our belief that Japan would never have attacked Manchuria, that Italy would never have attempted the rape of Ethiopia and that Germany would never have dared to undertake the subjugation of weaker nations, which has brought on the present European conflicts. There must be a revival of the League of Nations or something better before we shall have anything more than a temporary peace. Let the United States lead in this movement.

Fourth, Let the United States stand four square for righteousness in the international realm of the Worlds' life. There is such a thing as crying "peace, peace, when there is no peace." Peace is the result of righteousness and there will be no peace so long as the colossal barbarism now in the world continues. Let America stand for righteousness first and peace afterwards, and call on the liberty loving nations of the World to do likewise.

Let America follow these rules and she will be able to meet her responsibilities in formulating the peace to follow the present war.

Bible Class Appeals To Industrial Plants Operating on the Lord's Day

In recent months with the revival of business, according to reports that come to us, a good number of industrial plants in the Pittsburgh district have been doing more and more work on the Lord's Day. This increasing use of the Sabbath for carrying on their regular business by these industrial establishments is becoming one of the most flagrant and injurious forms of Sabbath desecration. This disregard of the Sabbath and of our Sabbath law is not only breaking down in the minds of the people the sacredness of the day but it is also seriously interfering with the worship and services of the church and denying to many of their workers their God-given, and in this Commonwealth their constitutionally guaranteed right to be free from all unnecessary labor to spend the day, if they chose, in the worship and service of Almighty God.

For sometime we have felt that some concerted effort should be made to reach the heads of these industries and to stop this uncalled for secular business and labor on the Lord's Day. We are therefore glad to know that such an effort has been started in one community. There has come to us copy of a letter addressed to heads of industries in the New Kensington, Pennsylvania, area by the Atchison Men's Bible Class of the Parnassus United Presbyterian Church of that city. The letter is an appeal to the heads of industries to respect the Sabbath Day, to desist from all unnecessary operation on this day, release their employees from Sunday labor and cooperate with the churches in their work of combating lawlessness, building the character of the people, and teaching those principles essential to business prosperity. From this letter we quote the following paragraphs:

"In God's Word men are commanded to remember the Sabbath Day, to keep it holy, and to carefully refrain from engaging in business of any kind.

"Some of us have observed that individuals and nations who have no respect for God's laws are likely to have little or no respect for man's laws. The number of such people appears to be on the increase year by year. The threat of such an attitude to our social security is plainly evident.

"If this line of reasoning is cor-

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ANNUAL MEETING OF THE NATIONAL REFORM ASSOCIATION

Once each year, on the first Tuesday of December, the tried and true friends of National Reform in the Pittsburgh, Pennsylvania, district, so far as their numerous duties and engagements at this busy season permit, rally around the National Reform flag at some central place in Pittsburgh to hear reports of the Association's efforts and achievements for the year past and messages from speakers that deepen their interest and strengthen their loyalty to the National Reform cause. This year the annual meeting was held in the spacious and beautiful East Liberty Presbyterian Church where the Association was so hospitably entertained last year. The attendance was about the same in number as in former years. About 100 gathered about the tables at the 6:30 o'clock evening dinner—a feature of the annual meetings—to enjoy a fine turkey dinner served in a way that elicited much favorable comment and the fellowship of kindred spirits, and to hear the messages that followed.

At the business session in the afternoon reports were submitted by the Secretary of the Board of Directors, the Field, Finance and Publication Departments of the Board, the President and Treasurer of the Association which were most encouraging. These reports showed a vast amount of work accomplished in the past year on comparatively small means. The literature published in the past year totalled 1,680,000 pages. The subscription list of *The Christian Statesman* showed an increase of 317 within the year. There was an increase of over \$1,250.00 in the amount of money raised over that of the previous year. The Board of Directors raised about \$1,200.00 from its own membership. Addresses were made by those on the Association's staff of speakers and those speaking in Conferences conducted by the Association in 13 states of the United States. Among those who have spoken for the Association this past year, in addition to Dr. R. H. Martin, President, are the following: Dr. D. H. Elliott, Rev. H. B. Mansell, Dr. W. W. McKinney, Dr. J. S. Martin, Attorney William J. Aiken, Mr. E. C. Young, all members of the Board of Directors, and Professor John Coleman, Dr. Frank J. Niles and Hon. Alonzo E. Wilson. Two summer conferences were held

—one of four days, the other five days—at which the attendance on the Sabbaths of the conferences was from 1,000 to 2,000, and the Association's speakers gave five messages on two of the great Bible Conference programs of the country.

The Association took an active part in the local option campaign in Pennsylvania last September furnishing literature in ten counties and leading the campaign in two counties. Much effort was also put forth in the national campaign to stop liquor advertising. An educational program on behalf of the Sabbath was carried forward throughout the year and church groups studying the Sabbath have secured the Association's books—"The Day" and "Six Studies on the Day"—for use in this study.

The following members of the Board of Directors whose terms expired were reelected for a term of three years: Bishop J. C. Broomfield of the Methodist Church, St. Louis, Mo.; Attorney W. J. Aiken of Pittsburgh; Rev. W. W. McKinney, Ph.D., Ambridge, Pa.; Attorney Robert J. Dodds, Pittsburgh; Rev. W. F. Harkey, D.D., Washington, Pa. New members elected to the Board were: Attorney Edgar D. Bell, Pittsburgh and Mr. William Esler, Wilkinsburg, Pa.

At the afternoon session, following appropriate devotional exercises conducted by Dr. Harkey, a memorial service for Dr. R. W. Redpath, for many years the Association's Secretary and a member of its Board of Directors was held. It was in charge of Dr. J. S. Martin who read a prepared statement covering the life and work of Dr. Redpath. Dr. W. J. Coleman led in prayer.

The remainder of the afternoon session was given over to three addresses. Dr. C. Regina Bartley of Pittsburgh, gave an interesting and informing message on the kind of educational work needed especially among our young people to meet the present liquor situation. Rev. Walter L. Moser, Ph.D., Pastor of the Edgewood Community Church, Pittsburgh, an able and fearless defender of the Christian Sabbath, gave a straight from the shoulder message on "How Goes It With Our Christian Sabbath?" Rev. William L. Mudge of Harrisburg, Pa., Executive Secretary of the Pennsylvania

Council of Churches concluded the afternoon program with a strong plea for cooperative effort on the part of all the Protestant churches and of the Federated Legislative Committee of Pennsylvania (representing some thirteen state organizations) to withstand the onslaughts of the forces of evil.

At the evening dinner Rev. Harold Harper McConnell, D.D., Pastor of the Second United Presbyterian Church, proved himself to be a real toastmaster, enlivened the occasion with appropriate stories, made fitting remarks and introduced the speakers of the evening. Dr. Martin, President of the Association, spoke briefly on "Our Work and Message" and the main address of the evening was given by Rev. A. E. Driggers, D.D., Pastor of the Presbyterian Church, Rochester, Pa., on "America's Place in the World Situation."

The space at our disposal permits us to quote from the opening and closing paragraphs of Dr. Driggers' message which, however, will give our readers the gist of his address:

"We believe America holds a definite place and will speak with increasing authority in world affairs. It is refreshing to accept the verdict of history that America is the only nation in the long list of nations that has crowned its 'good with brotherhood.' America is a new way of life. Her creed is found in our Declaration of Independence—the loftiest expression of practical idealism in government ever written. America stands for a great principle that has struggled upward all through the centuries.

"The world of today is new. Out of many strange yesterdays, something has evolved better, we hope, than anything previously known. The coming of the airplane and the submarine within the range of destructive warfare has changed everything. Perhaps they have been timed and destined to mean the end of War, the dawn of lasting peace. For such a consummation, let us devoutly pray. All that remains to make it so is the enthronement of the Prince of Peace in the world's life. With His spirit, there will be no place for submarine and bombing plane. The future beckons the United States of America. The statesmen of Britain are bold to declare that the Empire's best asset is friendship with America. With these two nations cooperating, a world order can be established with the pomp and pageantry of War eliminated. Together Great Britain and America must march into an un-

SALUTING THE FLAG

Wm. Parsons, D.D.

In a considerable number of states, legal cases have arisen over attempts of local school boards and teachers' organizations to compel conscientious objectors among pupils to salute the flag.

The position of these people is that this is a religious act which exalts the authority of the state over that of God and this they cannot conscientiously do. These cases work out in this way. Parents instruct their children not to salute. The teacher commands them to salute; they refuse, then are expelled from school. In a few days the truant officer calls at the home and warns the parents that they will be prosecuted under the Compulsory Attendance Law unless they send their children to school. In due time they are hauled into Court, fined and in some instances sent to jail. The case is appealed and the higher Courts decide the school board has as good a right to prescribe the salute to the flag as to require any other item on the curriculum of the schools.

These people are not criminals but peaceable, law abiding citizens led astray by fanatical and illogical leaders; and they feel that they are being persecuted. In some this merely results in a martyr spirit, in others it engenders resentment.

It is useless to blame the lower courts for this situation. The blame must rest primarily on the legislatures and secondarily upon the Supreme Court of the U. S. In that 5-4 decision known as the McIntosh Bland case the Court decided that civil law must take precedence over the conscience of the individual; and Congress has never exempted conscientious objectors or defined their rights broadly enough to cover such cases.

It is true that Chief Justice Hughes in the minority opinion characterized this legal position as unwise. To the average layman neither Congress nor the Court gave sufficient weight to the clause in Amendment I which reads, "Congress shall make no law respecting the establishing of religion or prohibiting the free exercise thereof: or

that clause in Amendment XIV, "No state shall make or enforce any law which shall abridge the privilege or immunities of citizens." They have not followed the precedent in the Trinity Church Case, that no law passed for any other purpose shall be construed to have a bearing inimical to the Christian religion.

Let us grant that these people are fanatics; the same course of the law which over-rides the consciences of these people, may some day override my conscience. I belong to a church which carries at its mast head these words, "God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men, which in anything are contrary to, or in addition to, the Word of God." In the course the law is now running, I do not know how soon I may be in the same class as these "anti-saluters." But I am convinced of two things: First to quote Chief Justice Hughes, "Conscience is such a valuable thing in Government that it is safe and wise to deal gently and tolerantly with its aberrations"; and second to quote Lowell,

"He is soul most base,
Whose love of right is for himself
and not for all the race.

Patriotism, like love to God, cannot be compelled by law and it is folly to try it. The results will only be to engender resentment in the hearts of these people and that resentment may grow into bitter hatred. Governments in these matters are like individuals who "To the right may prove themselves the truer,

By being gently patient with the wrong doer."

I believe in saluating the flag, but I also believe in leaving these conscientious objectors to the discipline of sound instruction, the ultimate assertion of their common sense and public sentiment. They will love the American institutions more for this gentle patience.

Above all, I believe it is a dangerous course to place in the hands of legislators and executives who make up the average school boards of townships in the U. S., the power to fine, or imprison any person for loyalty to his conscience. We wonder sometimes, on what ambrosia these little brass hats feed themselves that they are convinced of such greatness. I know they render their country a great disservice by this course.

known future. With Jesus Christ in the lead, it will be only a matter of time until the soldier will fire his farewell salute and the banner of peace float over the dismantled fortifications of error."

A MESSAGE FROM GOD TO BEAVER COUNTY CITIZENS

(This message was inserted in The Daily Times, one of the leading dailies of Beaver County, Pennsylvania, on the day preceding the Primary Election, September 12, 1939, by the Beaver County Committee of The National Reform Association. It was set up in bold type and covered one-half of the back page of the paper.—The Editor.)

Tomorrow, 20 communities in Beaver County vote on the question of the Retail Sale of Liquor and Beer.

God's Message to those in the business of selling intoxicating liquors:

"Woe to him that giveth his neighbor drink and maketh him drunken."—Habakkuk 2:15.

You are in the business of selling beverages containing from 4% to 50% alcoholic poison (beer, 4%; wines, 12% to 18%; whiskey, 45% to 50%) to our people, which is resulting in poverty, lawlessness and crime, which is injuring the bodies and damning the souls of many of our people. When God pronounces a "woe" we implore you to listen and to heed and get out of this business. Those of us who are working to vote your business out of these 20 communities tomorrow are really doing you a good turn.

God's message to those who are saying that we must have the license fees from these 98 retail liquor and beer licenses in these 20 communities:

"Woe to him that buildeth a town with blood and establisheth a city by iniquity."—Habakkuk 2:12.

In these twenty communities the total license fees received in 1938 from the 98 licensed places in them was \$17,118.78. Whereas, the drinkers of these twenty communities handed over to these liquor dealers about \$1,775,000.

God's message to the drinkers of intoxicating liquors:

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."—Proverbs 23:31-32.

God's message to the Christian voters:

"For this purpose was the Son of God manifested that he might destroy the works of the devil." First John 3:8.

From the sole of its foot to the crown of its head the liquor business is the work of the devil. Jesus Christ came into the world to destroy it.

The message of Jesus to His followers:

"As My Father has sent Me, so send I you." John 17:18.

We are under orders from our great Leader and Commander to help Him destroy this liquor business. Tomorrow we have the opportunity of voting 98 retail liquor licenses out of twenty communities in Beaver County. Let us strike a solar plexus blow at this traffic. When you go to the polls tomorrow take your orders from Jesus Christ and not from the Pennsylvania Association for Moderation and Law Enforcement.

VOTE AS YOU PRAY AND AS YOU SHALL ANSWER TO GOD ON THE LAST GREAT DAY.

BIBLE CLASS APPEALS TO INDUSTRIAL PLANTS

(Continued from page 6)

rect, does it not indicate that industrial activity on the Lord's Day is conducive to a breakdown of law and order and the loss of things most worthwhile?

"Let us approach the problem from another angle. On Sunday, November 19, the golden text of the Sunday School lesson was 'As ye would that men should do to you, do ye also to them likewise.'

"Would not such an attitude on the part of a large number of your employees be of priceless value? Would it not lead all so motivated to be more interested in the quality of work done, more careful of equipment or property used, more concerned about waste and spoilage, more anxious to be fair and honest, and to give liberally in service to the employer who pays the wages? Should not such results, if obtainable from the majority of employ-

ees, strengthen the position of any manufacturer? Would this not in turn make possible reduced prices, improved products, enlarged markets, increased profits and wages?

"If such results are possible by the application of God's laws to everyday living, would it not be a fine move in that direction if employees were given every encouragement to attend services when and where God's word is taught?

"Several Christian men who have to work more or less frequently on the Lord's Day have recently remarked that it looks as if industrial managers are not interested in having churches or Christian influences in their community; not even interested in having Christian virtues in their employees. One conscientious man is looking for another job in order to get away from working on the Lord's Day. The prospect of facing life in a churchless community is a dreadful thing to contemplate. . . .

"Will you not, therefore, join us in a movement to resist this rising tide of evil, and definitely encourage Christian ideals and conduct in our community by doing everything you can to make the Lord's Day a sacred one for everyone in your employ?"

Yours very truly,

C. Ralph Beighley,
Class President,
463 Vernon Street,
New Kensington, Pa.

It is planned to have other Bible classes and groups in the community address communications of similar character to the heads of the industrial plants in their community operating on the Lord's Day.

This is a good move. We hope it will be carried forward energetically not only in the New Kensington area but in other communities as well and that it will be very generally participated in by Bible classes, churches and other interested groups.